

ROMANCE AND GENERAL REFORM.

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Communication from Judge E. S. Holbrook.

Another reason given why Spiritualism is not a science (as it is made to understand) is that the fact that the spirit power knows the phenomena of the projection of these phenomena, yet they cannot project into our minds, by explanation nor in any way to our understanding, any sufficient knowledge of them. But what if this be so? Does this militate against the scientific character of the facts? Not in the least, for then we would have no science whatever. When they have discovered the facts, that which is the external matter, it is not the cause, it is the effect of the cause, they arrive immediately to the unknown—the hitherto unknown and apparently the unknowable and they call it so. If they go one step further and call it God

[illegible]

Regius (393); Carthage (397), and the *Concilium Romanum* under Gelasius I. (494).

It was long supposed that the Council of Laodicea (A. D. 363). In its 60th canon, drew up the first official list of the New Testament books; but Oederle, in his *Geschichte des Neutest. Kanons*, p. 217, *et seq.*, has proven that the 60th canon is as *palpable* interpolation of later date. Cyril, bishop of Jerusalem, who was in attendance upon the Council of Laodicea, in *Catech.* iv. 22, gives a list of the "Di-

a line of women fifty steps apart, and commit the news to the first one as a very profound secret.

WASHINGTON TERRITORY is divided into twenty-five counties, no one of which is smaller than the State of Massachusetts, while there are several each of which is larger than the State of New York.

More People Die

from diseased kidneys than of consumption, but not one fatal case in a thousand would occur if Warner's Safe Kidney and Liver Cure was taken in time. By all means try it.



Hawley's "Koon"

On thoughted, learned and eloquent" friend has really come to a sound conclusion, (speaking from the doctor's own standpoint), that spiritual rape are caused either by this

I shall not claim that spirits do not use electricity. I think they have just as good a

right to use it as Dr. Hawley and I have. Electricity has no more intelligence in it than heat has; and never can convey intelligence without being managed by intelligence. After we have come to a reasonable

about twelve Dr. Hawley's "style of pity" if we should think that

With one flourish of his pen, Dr. Hawley tells the readers of the *Eagle* that mesmer-

ism "is developed or manifested by persons of stronger vitality and will, over those of weaker." With another flourish, he tells said readers, that a "sorrow stricken mother," who had been "startled" away from a

ame the ed a un- of	table, had mesmeric force enough in her to move said table "twelve feet" (without being in contact with it), loaded with "a keen-thoughted, learned and eloquent" doctor of divinity. Such weak stuff may keep
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Dr. Hawley alive; but stronger people require stronger food. Thus the Rev. Horwick Hawley, D. D., with his dead faith and dead languages, has crucified Jesus again, and he says, "Yes, the man for his

blind leaders, "both shall fall into the ditch."

I happen to be acquainted with the person, called by Dr. Hawley the "certainly deceived narrator" of one of the doctor's stories about Spiritualism. As he has chosen to give said person no other name I

will not. The main facts about the case were these: A clean, double plate, well tied together with a cord, was put under a table, covered with a shawl, and held there by the left hand of the medium and the right hand of another person, while said person had his left hand on the right hand of the

medium, on top of the table, in sight of said person. Thus held and tied a communication was written on the inside of the slate. Instead of reporting the case as above, Dr. Hawley has put it in to his "key to Spiritualism" in italic letters, as follows: "A shawl was thrown over the table, the slate and the hands of the medium. The covered and left hand of the medium was placed

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Dr.

to Spiritualism" in its "combination" proves it to be worthless, except to unlock the chest of ignorance of true Spiritualism. Some persons may be shocked to read that a man, with all the titles and boasted experience of Bestwick Hawley, is ignorant. For the benefit of such nervous persons I will say: When a man flatters and continues to preach such flatteries to those

subtle to poison, as Dr. Hawley said, that which is neither reason, common sense nor truth, such man is either ignorant or something worse. It has been as impossible for Dr. Hawley, with his narrow ideas of church honors and duties, and his great fear of Satan, to learn anything about the true and bright side of Spiritualism, as it would be for a young lady to learn to play

on a piano, who should believe that the devil was the inventor of musical instruments. Dr. Hawley stands on the same kind of ground that many bigoted clergymen stand, when organs were first introduced into churches. It takes a long time for such as Drs. Hawley and Traflet to outgrow their infancy, and they need exorcists. Over "twenty-seven years" ago, Dr.

Hawley, with his weak sight, during the first birth-struggles of modern Spiritualism, saw what he supposed to be deception, trickery and the devil, and probably never will see, until he dies, what Spiritualism is, and what good and joy many are reaping from it.

Treat Spiritualism fairly, and not be de-

deceive by clergymen who are so biased by false education, selfishness and pride of opinion that they are not qualified to be proper spiritual guides. Deceptive mediums are no worse than deceptive ministers, and both should be put where they belong.

How unpleasant it is for me, and an increase of proof of it, to think of the

encouragement given to wrong-doing and error, by clergymen, when they send some of their dead church-members to the best places in heaven, without any title to such places only that, before they departed, they claimed to love Jesus. Those who understand and appreciate the reports from the Spirit-world about the disappointment and

Un-
like other cathartics, Dr. Pierce's
"Pellegrin" does not render the bowels inactive
after operation, but, on the contrary, creates

have a permanently healthy action. *Being entirely vegetable* no particular care is required while using them. By druggists.

There is a general impression that if Jesus goes away
trills and bells and heaven and God. Faith, hope, and
charity, you, the very heart of man fall into
within him. People say to us: "Well, what have you
you have taken away from us? You have taken away
you have taken away from us? You have taken away
your critical picks and shovels; you have been at work
with your philosophical rebarbs and historical acids, and
now you have nothing left but ideal! Nothing but
brother! Nothing but principles! Nothing but pure laws
of intelligence! Nothing but spirit! Nothing but the
moral world! Nothing but the power which made Jesus
what he was, which gave the prophet his word, the hero
his courage, the saint his devotion! Nothing but such
things as we have seen in the lives of the great men of
world's experience how descend? Nothing but this
Nothing but God! Nothing but the utmost! Nothing
but the infinite! Only **ALL THERE IS!**"

Where can the evidence be found? Certainly not in the writings of the scholars of the past, for they were not aware that there is any well acquainted with, and assumption and empty assertion largely predominant in the writings of the scholars of the past. I learned rational Biblical critics and expositors, the great masters in scientific exegesis, K. Rosen, Oth. Hooykass, Haer, Strauss, Pfeiffer, Harnack, H. W. H. Meyer, H. W. Meyer, Harnack, Harnack, Darvicko, Colomo, Zschelich, etc. etc. For years I have been a student of these profound and scholarly men, and I have derived from them a great insight concerning the true origin and development of Judaism and Christianity, and the true nature of the Jewish and Christian Testament, than from any other source; these works constituting the most valuable portion of my theological library; but these writings, which I have read and re-read, do not contain a single correct conclusion concerning Jesus and the early Christians, give us no idea upon the subject of the Jewish and Christian history of Jesus, and of Jesus only all other men and women.

It is absurd to go back 1500 years for a higher expression, personal or impersonal, of the religious spirit. The religious spirit is the religion of the Anglo-Saxon and Teutonic races is superior to just that was capable of the religious spirit of the Middle Ages. The present generation has the benefit of all the religious spirit of the Middle Ages together with all the results of evolutionary growth during the ages since, including the religious spirit of the Middle Ages and its own wonderful epoch. In the nature of things, then, the highest religious growth of the human race is the religious spirit of the nineteenth century. The religious spirit of the Middle Ages, the nineteenth century surpasses the first in all directions: In reality, there is no religious spirit of the Middle Ages, but a gross imitation to facts passed to every generation, unperceived mind, that the first century of the Middle Ages was the religious spirit of the Middle Ages. The religious spirit of the Middle Ages is a gross imitation to facts passed to every generation, unperceived mind, that the first century of the Middle Ages was the religious spirit of the Middle Ages. The religious spirit of the Middle Ages is a gross imitation to facts passed to every generation, unperceived mind, that the first century of the Middle Ages was the religious spirit of the Middle Ages.

Of course, the actual life and words of Jesus will ever endure as historical fact, despite the efforts of a few unwise and irrational men to rob Jesus of his personality.—striking him out of a solar myth, a personified principle, or other equally as base and nonsensical abstraction. Verily, there is still plenty of work for the foolhardy in Christianity, Infidelity, and Spiritism.

With full appreciation of the the real-
the ideal-work of Jesus in the domain
morals and religion, but with a hearty de-
tation of the many errors leuculated concern-
ing him, whether by Primitive Christians,
Christians and Christian Spiritualists of to day,
I enter my protest against Spiritualism being
connected with the Christian religion; and
in so protesting I am but voicing the view
of probably nine-tenths of the recognized
Spiritualists of America.

By the Author of "A Great Infamy!"

To the Editor of the *Helvetic-Philosophical Journal*:

The true question, one pressing closely home, one, epithet or side issue cannot divert public attention from, is this: Is Mrs. Fletcher a martyr or a criminal? The *Banner* and its correspondents hold her up as one who has dared and suffered for the cause, and by so doing we feel that they are doing more injury to our cause—nothing can hurt the truth but much may make the work of its teachers onerous, more than years of work can overcome.

[illegible]

Men and women of influence, position and culture, have in both countries stood aloof from being publicly recognized as Spiritualists, so much has it been made to cover, means and influence that we might have flow away from us by our folly in allowing so much that is obnoxious in our craft. The question meets us here as often in the past, "Shall the banner of Spiritualism mean honesty, purity and truth, or the opposite?" If Mrs. Fletcher is made a martyr, then it means the opposite.

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The Slade trial was a persecution. He was treated by our enemies as a medium. Note the difference: Mrs. Fletcher arrested by those who love and have at heart our cause, and not as a medium, but as a wrong doer. The cases are opposite. The charge of conspiracy was good in the one case. It cannot be sustained in the second, for every one that we had to do with the prosecution would have and all settled quietly.

The sense of personal feeling will not be blotted out. True, the cause is a common one, and we seek all kinds of the cause to state and not by seeking other liberal organizations, the cause known to be opposed to our cause. The cause is a common one, and we seek all kinds of the cause to state and not by seeking other liberal organizations, the cause known to be opposed to our cause. The cause is a common one, and we seek all kinds of the cause to state and not by seeking other liberal organizations, the cause known to be opposed to our cause.

The secrets of the séance will be like those between lawyer and client, doctor and patient or between priest and penitent. The attempt to haul before the public courts these

[illegible]

Mr. Laurence Oliphant, in his lately published very interesting and ingenious book entitled "The Land of Gilead" gives at page 420, *et seq.*, a curious account of some "Dei vish Miracles" he witnessed in 1879, at Damascus, "at all times a centre of occu-

knowledge.¹⁹

[illegible]

CHUWING A LIVE SCORPION.

THE FIRST TEST IN DAMASCUS

Transfer of burning charcoal was brought to the chancel floor by a blaze. The Shishu's hand was raised, and suddenly with his foot jumped upon it and stood there for a moment. He then found his feet were free, and he turned his face. The moment he got off, the crowd of three or four devils rushed forward, snatched the burning charcoal, and filled their mouths with the red-hot char. The crowd of devils, seeing the fish becoming powerful and strong, they crunched the glowing morsel.

One of the lady spectators now began to fall, and she fell full length on the floor. She was shaken with a heavy from hall stairs to one end, and proposed to run it through the crowd from the front, bringing it to the nape of the neck, and the crowd of devils, seeing the fish becoming powerful and strong, they crunched the glowing morsel.

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The next day the Sheikh visited Mr. phant, and had a long interesting conversation.

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selves, who lived ages ago?" On this

Oliphant remarks with regard to the modestly scientific skepticism as to the evidence of one's own sense and of others, that "there is a sense in which such skepticism is a good thing, in that one would be left without any ground for believing in anything."

One of the party with Mr. Oliphant subsequently witnessed a similar performance by a man who was called "the English man" by the bodies of derisives, leaving only a circling, without any effusion of blood, and was unable to discover any deception in the matter. The "English man" was an English man, a man who had lived in the East, and who had repeatedly seen, and had numerous opportunities of examining, a piercing sword thrust with the scabbard, and he was the only man of the party who Mr. Oliphant was utterly unable to explain how it was done without causing death, nor was the effusion of blood, or to account for the man's escape by the light of hand operation.

London, *British*

Mrs. Corie

She was a helpmate to Carlyle in every way. She shared his studies, entered into his life, and was a constant source of encouragement. Her calligraphy was good; it was his left hand; I always found it easy to read, and whether she recorded trivial matters or serious ones, she wrote them in a clear and deeply interesting. Her very sudden death threw a deep gloom over the hearts of her friends in Haddington, her native town, and the remains were brought from London and kept in a night till the funeral took place. The eulogy on her greatness, which was published in the *Edinburgh Review*, is a beautiful tribute in every respect a true one. Some years after her death, her husband made a journey to Haddington that he might revisit her tomb, and he was met by a woman who had come and walked round the house where he was born, and which had been so dear to his own loving heart. Mrs. Carlyle's death was a great loss to the world.

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An Engineer's Hint that Something

Wrong.

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That the human mind shall be the victim of death is dangerous with it.

[illegible]

THE world is close to calamity; God calls to the soul, not with "winnowing fan," but with the all pervading current flows into the soul. The clear sky bends over each man, and the great, Let him uncover his head, there is nothing between him and infinite space. The ocean of God controls all men. Uncover the soul of its sensuality, selfishness, and there is nothing between it and God who is the light men as light into the soul. Certain as the open eye drinks in the light do the pure heart see God.—*Selected.*

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pendence which exists between the organic and inorganic world; but in general terms

the force that matter contains tends, is to or-
reaching out to the impossible, and when
the angelic spoke of faith. 'That eye has not
Lyceum by the Brooklyn

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be subordinate to his imperious will." It is evident his position, from the first development of life to a higher and ultimate form. He is, in a certain sense, the master of the elements and capable of being mentioned to enliven the locality where he is placed. He would it be unreasonable to think that, through the force of the will, he could reverse these orders below him, after passing from this sphere of life, and to the next? It is a poor rule that cannot, work towards a negative as well as a positive result. The sphere in which it would be natural for the soul to seek the means to communicate, would be the next higher form. Clothed with an impendable essence which would be subject to change in the next sphere, it would be an argument to accommodate the desire of the will; a desire for power which can be effected by the will, and draw together, magnetically, particles that are floating in the ether. The particles could be inspired with transient animation, a form so that friends here could recognize their identity, and prove their mortal existence.

I think I have proved that matter is a power, and that the power of life is subject to transformation, and the question is: Is it possible for spirits to materialize? I think it is possible for those who think and reason in harmony with the principles of nature, this evidence will be made manifest.

This transient form of matter, the materialized spirit, is not a new creation, but a re-creation of the spiritual currents of nature, in a philosophical light, but as a mere trick for the eyes, with adroitness and sagacious observation.

The vegetable draws to itself particles of matter, and constructs a material form to construct its form, and to transmute. This is the principle belonging to the lower spheres of matter, and is the principle in which we find life. It has a low note itself; it constructs matter from material form, and develops upon it.

Life stands above matter, for it belongs to the higher spheres of matter, and is the legend, and speak of its material form in a philosophical way? Every form of matter is a transient form, and is subject to this principle. The physical forms of nature are transient as are all perils, passions, and emotions. They are all subject to this principle.

This life-principle in all its forms shows its contempt origin in matter, and its power to materialize the essence of matter and make it tangible to the senses of mortals.

Do I draw a parallel case to this life-principle? I think I do. I think I can see spirits to materialize their forms to you, and to me, by drawing magnetically, particles of matter, and by the power of the will, I have

[illegible]

Mr. J. C. R. Poole said that we may take from religion that which is good, and we may leave behind the rest. He said that all nations and races have their ideas of another life in the hope born of their own sorrow and suffering. He said that the New Testament, and showed that the reformers in some instances had failed to understand the true meaning of the spiritual truths, as given by the earlier inspiration.

My criticism is in regard to a large class of Unitarianism, is that they have had too much blind faith, taken from the Bible, and have not had the right education. To me science will demonstrate this problem of another life by taking the various theories and showing that they are all wrong. The cause that is back of it all. Hope of immortality based upon facts that are not true. The crowning glory of Spiritualism."

Miss A. A. Galt said, "I received some letters from people who are disappointed in the reports, and from their words I find an incentive for more earnest work, and draw hopes for a brighter and better future."

S. B. NICHOLS.

Among the many pretty flowers
That we all love so well,
None is so dear as your sweet
From forest, field or dell?

Miss Carrie Walker:
Mine is the rose, for she is queen,
The sweetest and the truest
In form, in tint, in fragrance,
None but she looks the true.

Maudie Hays:
Oh, yes, but her thorns
They pierce my finger so;
None I admire the Liliopsis
So modest, meek and low.

I Daisy Sleight:
I think the daisy is just as sweet
As any can be;
He names, Day's eyes, is pretty too,
But I love the daisy for me.

Flora Caldwell:
I always praised this little flower;
You see it is a pink.
I love the rose and violet,
I love it best, I think.

Noami Leech:
I love the little bell of all;
-I never loved them, too,
I've read he said they sing in his hands
And I love them all the same.

[illegible]

Spiritual strength.
To the Editor of the *Bellevue-Peoples Journal*:
There was once a spiritual-minded teacher and a medium called Jeanne, who reported to a group of a "Farsee named Nicodemus: "I expect a man like you to have some things to say to me." Jeanne said: " * * * That which is born of flesh is flesh, and that which is born of the spirit is spirit. How then canst thou say that which is born of flesh can see the kingdom of God? and, by encouraging and cultivating the growth, enable it to gain an ascendancy over the flesh? It is not possible. The flesh is of a fallen nature, that one's spiritual vision is closed to see the kingdom of God. Whence, then, do we get our inspiration? We are created, we eat and live in it every day and every hour. We see it in the growing grass and the blossoming flowers, in the birds and the song of the butterfly's wing or the lily's petal. We hear it in the gladsome note of the lark as he skyward soars and in the divine inspirations of Mendelssohn and Mozart, and in the

Now, to continue what I was saying, I have had many investigators who had at one time or another received undoubted proofs of spirits being able to communicate with the living. These were perfectly satisfied at the time, but who by persistently sitting with different mediums, have become disappointed and have drawn conclusions and garbled the facts.

[illegible]

By B. F. UNDERWOOD.

THE THEOSOPHIST.

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By N. E. WOLFE, M. D.

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